THE LATTER-DAY SAINTS

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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UTAH.

A recent issue of the *Washington Capital* thus trippingly treats of the hasty spirit of partial legislation recently manifested by certain professedly self-righteous ones towards Utah :—

The most popular philanthropy ever known to our race was that wherein the philanthropist freed another man's slave. It was popular because cheap.

We are being treated to the same sort of Christianity in Utah at the present writing. There is a slight difference. The charity is not only cheap, but it promises to be profitable. The Mormons are guilty not of polygamy, but the far worse offence of holding valuable possessions. Every crusade against these ignorant wretches has been followed by plunder. As the plunder grows more promising, the Christian enthusiasm increases in proportion. Nay, it grows in violence, for that there is danger that the opportunity to indicate our purity and their sin may escape us. This would be terrible. * * *

It would be terrible to have this remnant of barbarism die out of itself. A great lesson would be lost to the world, and no end of plunder to the missionaries.

These missionaries are made up of border ruffians who long for Mormon mines, of Christian statesmen who steal while praying, and the Newmans of the world, who look to the good things of earth rather than to the high seats and sweet music of heaven.

The border ruffians are made up of convicts who have fled to the wilds of the West to escape punishment, and criminals hiding from conviction. They shame the beasts by their brutality, and make Indian barbarism respectable. The traveler through the Territories, armed to the teeth, and sleeping, when he does sleep, with a prayer upon his lips, knows when he hits the possessions of the Mormon Saints by the law, order, decency and kindness that prevail. This is offensive to the border ruffian. He dares not venture over the line. The climate of Utah is unhealthy for him. * *

The Christian statesmen who are troubled about polygamy, such as Schuyler Colfax and Senator Pomeroy, are such pure men they cannot abide this business of plurality of wives. It were a pity, indeed, such good men should be disturbed in the conscience by this abomination before the Lord. While these truly good men abstain

from strong drinks and punish the flesh with long prayers, and receive bribes and pay bribes that the good work may prosper, they are horrified at the iniquity of more than one wife.

In this they are sustained by the Newmans. The reverend gentlemen are shocked at these ignorant people daring to marry their mistresses and attempting to make the poor things comfortable. The way to do is to put your mistress on the Goverment, under civil service as it was, and when the Department throws her out, then leave the guilty wretch to starve. Serves her right, cry the pious Newmans. Let the choir sing—

"Oh, dont't you remember sweet Alice,
Old Pom.?"

The remedy offered by this holy alliance, for the evil, is to suspend the writ of *habeas corpus*, do away with the trial by jury, and so to amend the law governing the survey and settlement of our public domain as to rob the Mormons of their farms. All that is left of the jury trial is what the officer nominated by the Rt. Rev. Major General John P. Newman with the chimes attached, or Schuyler Colfax with the Credit Mobilier attached, or old Pom. with Sweet Alice unattached, and appointed by the President, may allow. If this officer suspects any man of the faintest proclivity for polygamous practices, he is to exclude such believer from the panel; or if he have doubts, he may fetch the man up and put him under oath, and then ask him if he believes in the plurality of wives. If he responds in the affirmative, he is immediately excluded, precisely as he would be for any other expression of an opinion, and we go back to the darkened past when Catholics or Jews were excluded from juries because of their faith, or, as it was then stated, for their lack of faith.

It strikes us that in the process proposed we are not abolishing polygamy so much as certain civil rights heretofore held rather dear to the people of this republic. So far as the Mormons are concerned we do not feel much uneasiness. They are a patient, law-abiding people, and will, long as they possibly can, suffer the persecutions heaped upon them by a cruel, heartless population of scoundrels and hypocrites. But when endurance ceases to be possible, those Mormons have it in their power to strike a blow that will amaze not only the missionaries, but the people that have been quietly permitting this infamous persecution. We have had Indian wars that cost in the end a million of dollars for each Indian killed. We are promised one which will make the operations against Mr. Lo seem economical. Our great national work, the railroad that connects the Atlantic and Pacific, will not be cut, it will simply be destroyed, and all the harassing, endless bloody Indian wars may be condensed into one and then multiplied without exaggerating the cost. And when we get through we will have the grim satisfaction of knowing that it was deserved, because the Mormons were in the right. Common sense has long since settled that, while you may kill a man with a club, you cannot by that process convince him. Even Doctor Newman and Schuyler Colfax and Old Pom. know that if the Mormons were once convinced of their error they would reform. This language is more of a complimentary sort than we are wont to use. The fact is, these people do not know anything worth our knowing. But it is generally recognized that the Mormons are honest in their peculiar belief. For this there is but one remedy, and that is to convince the deluded wretches. The Reverend Newman tried it once by a little controversy with Orson Pratt at Salt Lake. Our friend the Doctor returned considerably damaged. The polygamous Pratt was too much for the Newman, so that the latter was forced to slander the Patriarchs, asserting that Abraham, Isaac and Jacob were wicked men, given to all sorts of vile practices, and that he (Newman) was ashamed of them. Even this, while it shocked the Christian world, failed to convince the Mormons. So, now, the learned Newman calls loudly for a club.

In any controversy, the instant we feel angry, we have already ceased striving for Truth, and begun striving for ourselves.

SPIRIT OF RELIGIOUS INTOLERANCE.

A sojourner in Salt Lake City not of the "Mormon" faith, in writing to the *Omaha Herald* over the *nom de plume* of "Lancaster," says:—Portentous news from Washington has reached and spread over Utah. Already ominous clouds darken the horizon, while in the humid atmosphere gleams of lurid lightning, and the reverberations of distant thunder betoken a storm of violence. May heaven avert the impending blow from this unfortunate people. It is natural that the Mormons should feel anxious and uneasy, since the attitude of the Federal Government towards them is so threatening and belligerent; an attitude unwarrantable, and calculated to produce the most disastrous results to the religious practices and institutions of this Territory. Such a position as is assumed by the Government towards Utah, not only alarms the Mormons, but strikes regret and apprehension in the breast of every sober-minded citizen of Utah.

America, the long and loud-boasted cradle of liberty—the land whose supreme law declares that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, now becomes an anarchy, despotic and supreme, deriding the law and defying the people. Such a change in the state of our government is sufficient cause of fear and alarm, not only to the Mormons, but to every free-born American citizen.

MR. CLAGGETT AND MR. MERRITT.

The position of these gentlemen is not to be envied. The former gentleman, in his speech upon the bill "to enable the people of Colorado to form a State government," distinguished himself for anything but truthfulness. Any gentleman who will stoop to base falsehood, misstatements and misrepresentations, to strengthen and fortify his position and carry his points, and that, too, upon the floor of our national legislature, deserves not the name of man, and should be execrated by all citizens. That Mr. Claggett freely indulged in falsehoods and misrepresentations, is known to every citizen in Utah, and every attorney in the Territory knows that at least one-half of Mr. Claggett's quotations from the "codified laws of Utah" were quoted from laws that had been repealed years ago. Mr. Claggett declares that "there is in Utah a one-man despotism which strikes down freedom of speech, strikes down freedom of worship, strikes freedom of business relations," etc. Again "in other words, there is no basis in Utah for a republican form of government, a government of the people, by the people and for the people." No doubt the gentleman is a lover of the government when it is of, by and for the people, and also loves the law and conforms thereto, yet this same stentorian declaimer, with his friend and companion in this matter, Mr. Merritt, get up and introduce in Congress a bill that is not simply a drive at polygamy, but attacks and destroys the liberties of the people, convicts fifty thousand American citizens of crime without "due process of law," takes away their suffrage and utterly annihilates the entire people without even giving them an opportunity to vindicate themselves or correct that which is obnoxious to the Federal Government by legislative enactment. A bill revolutionary in itself, and one which establishes a precedent dangerous to the liberties of the American people. Strange is it that in this age of progress and intelligence, of enlightenment and freedom, of Christianity and harmony, that religious intolerance and hatred should rear themselves rude and incongruous companions of the nobler and grander concomitants of the age. But "history repeats itself," and these gentlemen, Messrs. Claggett and Merritt, have but resurrected that long-buried spirit which was born in the days of Herod; that spirit which established the "Spanish Inquisition;" that spirit which in 1571, at the Council of the Sorbonne, under the influence of the French monarch, declared "that flames, not reasoning," ought to be employed against the arrogance of

Luther and his adherents; that spirit which on the 24th day of August, 1572, murdered 50,000 unoffending people, and rendered memorable to all eternity St. Bartholomew's Day, and the reign of Charles the Ninth (and Catherine, his mother), King of France; that spirit of religious fanaticism, which sunk into oblivion in the 17th century, receiving its final death blow by the establishment of the Constitution of the United States as the supreme law of the land.

A GLANCE AT THE MORMONS.

It is only necessary to go back in memory to the year 1836, to trace this peculiar and unfortunate people from the time they began to attract attention in this country to the present day. We find them early settlers in the wilds of Missouri and Illinois. Disturbed in these localities, they in 1846 took up their march westward, and in this year we find them encamped upon the present site of Council Bluffs in Iowa. While stopping at the last named place a circumstance occurred worthy of relating. It was in the year that we went to war with Mexico, and the President requested the Mormons to furnish five hundred of their strongest young men to march to Mexico and do battle for their flag. The request was cheerfully complied with, and the desired number of the truest and bravest young men belonging to the Mormons marched overland to California and did their duty nobly.

In the year 1847, the Mormons arrived at this place. At that early day this luxurious valley was but a dreary unproductive desert, walled in by the Wasatch and Oquirrh mountains. At that time all of this Territory belonged to Mexico. No doubt the Mormons chose this secluded spot for their habitation to escape the molestations of uncharitable fellow citizens, and so to become known through the land, that when the people of different creeds should be drawn around them, there would be no antagonism or bitterness.

They made a fertile garden out of this desert. The streams from the mountains were so directed and channeled as to irrigate the entire valley, and protect the crops from drouth. * * * * They erected a city that our American people may well be proud of. They gave the first impetus to western emigration, and by their bold and successful plan of establishing themselves in this then hostile country, contributed greatly towards the settling and development of the great and inexhaustive West. * * Have they ever shown any spirit towards the Federal Government but that of loyalty and patriotism? Did not they raise a tax of $40,000, and pay it to the government that "the Union might be preserved" in the late sad domestic war? Are not their statute books replete with laws and enactments of obedience, submission and even affection for the Federal Government? Yet Mr. Claggett is pleased to say that these Mormons have never done aught but in opposition to the laws and representatives of the Federal Government. * * * * *

The "codified laws of Utah" are ample. Life, liberty and property are sacredly guarded and protected. No State in the Union has better laws than the Territory of Utah, and were this conflict of the courts determined there would be no cause of contention between the Mormons and the Gentiles.

ARGUMENT OF HON. THOMAS FITCH,

ADDRESSED TO THE HOUSE JUDICIARY COMMITTEE IN OPPOSITION TO HOUSE BILL 3,791.

The bill proposed by Mr. Merritt is based upon the complaint of the memorialists, but it goes beyond their complaint, and proposes to remedy some things of which the memorialists do not complain.

The first section of the bill proposes to destroy at one blow every sheriff in Utah. It makes the United States marshal the sheriff of twenty-one counties and three judicial districts, and gives him almost unlimited power

without exacting from him any bond or security whatever. It requires each of his deputies to give a ten-thousand dollar bond to the marshal, "conditioned for the faithful discharge of their duties as such deputy"—but the marshal gives no bonds and furnishes no security to anybody.

"The river Rhine it is well known
Washes the city of Cologne—
But tell me, oh, ye gods divine,
What power shall wash the river Rhine."

The second section abolishes all county and prosecuting attorneys, and makes the United States District Attorney the prosecuting Attorney of the Territory. No bonds are to be exacted from him, or from the assistants whom he is authorized to appoint.

The fifth section is neither objectionable nor necessary. It provides that only citizens of the United States over the age of twenty-one years shall be competent to serve as grand or petit jurors in Utah—that is the law now.

The sixth section simply re-enacts the present Territorial law with respect to grand juries. There is no objection to this, neither does there seem to be any necessity for it.

The seventh section takes the selection of juries away from the local authorities, and imposes that duty upon the District Judge, United States Attorney, and United States Marshal. It seems rather unfair to the citizen who may be charged with a public offense, that the judge who is to prosecute him, and the officer who has him in custody, shall have the power to pick out the men who are to pass upon his fate.

It seems a little unfair to the bar of Salt Lake to give one of their number—the United States District Attorney the power to pick out one third of the jurymen who are to determine the rights of litigants. It is certainly an immense grant of power to give—as the bill proposes—a District Judge, Attorney, and Marshal, the power to roam over an entire Territory to find an eligible jury, for it will be noticed that under the provisions of this section, district and county lines are abolished in the selection of jurors. The jurors for the Third District Court, which meets at Beaver, two hundred miles south of the railroad, may all be selected from Logan, eighty miles north of the railroad, or the entire three hundred jurors for the three judicial districts might all be selected from Corinne, or Alta, or any place in the Territory able to furnish the required number of idle and adventurous persons who would be content to embark in an anti-Mormon crusade. Neither a residence qualification, nor a property qualification, nor a tax-paying qualification, nor a local-citizenship qualification is proposed to be required of jurors. "Any citizen of the United States over the age of twenty-one years," who chances to pass through Utah in a Pullman car, is an eligible juror any where from Salt Lake to Beaver. It is submitted that section seven, of House Bill No. 3,791, presents the most simple and yet the most sweeping and efficacious plan for packing juries ever devised by man.

It is also proposed in this section to set aside the ordinary rule of law that talesmen shall not be summoned from the bystanders, and it is further proposed to allow "each party" in a criminal case six peremptory challenges.

It is submitted that, outside of Utah, there is not a State or Territory in this Union where a defendant, charged with a capital felony, is restricted to six peremptory challenges, or where, in the trial of any criminal charge whatever, the prosecution is allowed the same number of challenges as the defendant.

The ninth section of the bill of Mr. Merritt contains, perhaps, the most extraordinary proposition of legislation ever seriously presented. It provides that the fees of the United States Marshal and his deputies, (the sheriffs of twenty one counties), the "emoluments" of the United States District Attorney and his assistants, (the prosecuting officers of twenty-one counties), the compensation of the three hundred jurors and the army of talesmen, shall all be paid out of the Territorial treasury, and I quote the section:—

"If the Territorial Legislature shall fail to provide by law for the payment of said fees and compensation, then

the same shall be paid out of the money appropriated by Congress for the compensation of members of the Territorial legislature ! ! !"

It is submitted that the expenses of courts, sheriffs, and juries ought to be paid, and usually are paid, by the community in which the court is held; that the property-owner of Washington County, in Southern Utah, ought not to be compelled to contribute toward the expense of the administration of justice in Salt Lake County.

I cannot believe that the other proposition, the proposition to coerce, or rather bribe, the members of a Territorial Legislature—even to do their duty—will ever pass Congress.

What of self-government will be left to the people of Utah if such a law should be enacted? The veto power of the Governor is absolute; the judicial power will be absolute in the hands of the District Judges if this bill pass. And now it is proposed to enter the legislative hall, and say to the representatives of the people in the Territorial Legislature, "Either vote out of the public treasury money enough to pay the cost of the monstrous system inflicted upon you, or we will take it out of your pockets."

It appears that, notwithstanding its elaborateness, the section under consideration is defective. It should provide that the list of ayes and noes in the Territorial Legislature on the question of voting an appropriation for the "fees, emoluments, and compensation" of marshals, attorneys and jurors should be carefully kept by the District Judge, and that only those who voted "no" should have their mileage and per diem confiscated. It would be unjust to those patriotic ayes who might vote for the appropriation to submit them to the same financial depletion as the contumacious noes.

The tenth section proposes to set aside a well-known rule of evidence. It proposes in a criminal prosecution for bigamy, polygamy, or adultery, to allow the marriage to be proven by such evidence as is admissible to prove a marriage in civil cases. If it is hoped by the operations of this section to bring about convictions of persons charged with polygamy, I submit that it is likely to be ineffective. The plural wife of a Mormon is not a "wife" in the legal sense, whatever she may be in fact, or in theology. No ceremony of marriage is performed in such cases by any civil magistrate or clergyman authorized by law to solemnize marriages, and the relation of the parties is, therefore, in law, only that of concubinage, proof of which when made might bring about a conviction for adultery, but clearly not for bigamy or polygamy.

The twelfth section gives the United States Marshal, or any of his deputies, a power over the troops of the United States not bestowed upon any other civil officer of the government. It provides that a Deputy Marshal may, if *in his judgment* assistance is necessary, apply to any officer having charge of United States troops for a *posse*, and thereupon the troops will be detailed in sufficient numbers. Pass this law, and any Deputy Marshal in Utah will have it in his unaided and unchecked discretion to march the United States troops against any community which may have incurred his displeasure.

The sixteenth section takes away from the people of Utah the right to elect their sheriffs, justices of the peace, and even judges of election, and vests the appointment of these officers in the Governor.

The seventeenth section is somewhat remarkable in its tender care of impecunious litigants, for it provides that "in all cases of appeal from one court to another, where a bona fide *or other* security is required to be given by the party appealing, it shall not be lawful, &c., to demand payment of costs," &c.

The twenty-fifth section disapproves the Utah statute of limitations, passed last winter. Why should the limitation law be repealed? It is the same in its provisions as the limitation laws of other States and Territories, and I can conceive of no good reason for annulling it.

Mr. Chairman, there appears no urgent necessity for any legislation with respect to Utah. The Territory is prosperous, the people are contented and peaceful, taxation is light, new industries are being developed, railroads are in process of construction, mines are being opened, property is safe, the rights and liberties of every

citizen are secure. Why not, then, let Utah alone? Why plunge every business interest of this prosperous community into the seething crucible of experimental legislation? The social condition of Utah is rapidly being assimilated to that of all other American communities. Her peculiarities are destined to speedily disappear. Their disappearance may be delayed, but cannot, in my judgment, be expedited by legislation. This bill contains a few sections that are well enough, and to which no great objections can be made; but there are other sections whose passage would inevitably produce turbulence, confusion, and business convulsion in Utah. The bill, indeed, goes far beyond the request of the memorial, and the memorial was evidently inspired by a few men who are possessed by a purpose of revolution, and who have much to gain and little to lose by any conditions of disaster which may result. The capitalists and business men of Utah do not want this legislation. The men who are constructing railroads, and building furnaces, and opening mines do not want it. In their behalf I beseech you to leave the laws of Utah undisturbed.

ON CREEDS IN CHURCH AND CHAPEL.—The dissenting bodies have usually no express or avowed creed. That is to say, they do not introduce a detailed confession of faith into their worship, and seek to make people repeat it, whether they wholly believe it or not. To this extent they might appear to many persons to occupy a better position than the Church of England, as regards religious freedom and the possibility of moving onward to a better understanding of religious truth. But, alas, this more favorable appearance is only superficial,—on the outside of things; and a little inquiry serves speedily to dissipate the pleasant idea. A little inquiry reveals that the creed is there all the time, beneath the surface,—legally and morally there to exercise its obstructive power, as injuriously as ever to the interests of rational religious freedom and religious progress. In illustration of this take a very common case, afforded by the usual practice of the Congregationalists. Some of the members of this numerous and widely-spread nonconformist body subscribe to build a "church" or chapel. It is quite true that they do not, in so many words, prescribe that a creed shall be recited in the form of worship which shall be followed by the future congregation and its ministers. They do not, in that way, provide that these shall, for all time to come, believe just as they, the founders, believe. But they are careful, nevertheless, to make sure of the same result, and they do so in a very effectual manner. They put the building and its connected property into the legal keeping of certain authorities, trustees, or deacons; and, in legal form and phrase, they direct that these guardians shall permit no one to be the "stated minister" who does not "hold teach, preach, and maintain the doctrines set forth in the schedule hereto." The doctrines intended are of course those which are received and approved by the founders and their advisers. A list of them is annexed to the deed, or is in some way inserted in it. They will be found to be in substance identical with the old Calvinistic orthodoxy, perhaps a little diluted; in other words, they are much the same as would have commended themselves to Calvin and others of his contemporaries, in that long past age of little knowledge and semi-barbarism of which I have formerly spoken. Thus, these accepted doctrines, upon which I need not dilate, are incorporated into the legal writings relating to the chapel and its property, and no one who has the "stated" use of the latter shall be permitted to deviate from them. By accepting the official use of such buildings a man is naturally understood to accept the legal conditions by which their use is limited; and accordingly he must not teach, preach, or maintain, or even (be it observed) privately "hold," what is inconsistent with those conditions! That is to say, he ought not to do so, ought not to be allowed to do so, cannot be allowed to do so, except in violation of the trust conditions on which the property is to be held.—*Contemporary Review.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 25, 1873.

PRESIDENT GEORGE A. SMITH'S PARTY.—By letters received from President Carrington, written at Jerusalem Feb. 27th, we learn the party at that time were all enjoying the blessings of good health, and were much interested in their travels.

From Port Said the Party traveled by steamer to Jaffa, arriving on the morning of Feb. 23rd. Jaffa they found to be a small walled town of some three or four thousand inhabitants, with narrow, crooked, dirty, ill paved and unpaved streets, and dark uncomfortable stone dwellings. The Party visited the German settlement near Jaffa; found it to be in flourishing condition, and were much interested in examining the luxurious orange and lemon groves belonging to the German settlers.

On the 24th the Party started on horseback from Jaffa to Jerusalem, some 36 miles distant, in a south-easterly direction. They crossed part of the Plain of Sharon, which in several places is highly cultivated, showing at this time of year fine waving fields of wheat and barley, and camped for the night near the entrance to the Valley of Ajalon. On the 25th their ride was among the mountains of Judea, passing Kirjath-jearim, where it is said the Ark of the Covenant rested till David took it to Jerusalem. They halted for noon in the Valley of Elah, near where it is said David selected stones at the time of his contest with Goliath; thence they traveled to Jerusalem, and camped outside its west wall near the Jaffa Gate. The Party found themselves at the ancient capital of Judea, once renowned for the splendor of its monarchs and the sumptuous magnificence of its Temple; but now in its humiliation, still undergoing the penalty of the self-invoked curse of its former inhabitants: "His blood be upon us and upon our children." It may not be amiss in this connection to give the following melancholy picture of Jerusalem, and of the aspect of the inhabitants of the Jewish quarter of the city, as portrayed by M. Chateaubriand:—"The houses of Jerusalem are heavy square masses, very low, without chimneys or windows; they have flat terraces or domes on the top, and look like prisons or sepulchres. The whole would appear to the eye one uninterrupted level, did not the steeples of the churches, the minarets of the mosques, the summits of a few cypresses, and the clumps of nopals, break the uniformity of the plan. On beholding these stone buildings, encompassed by a stony country, you are ready to enquire, if they are not the confused monuments of a cemetery in the midst of a desert. Enter the city; but nothing will you there find to make amends for the dullness of its exterior. You lose yourself among narrow unpaved streets, here going up hill, there down, from the inequality of the ground; and you walk among clouds of dust or loose stones. Canvas stretched from house to house increase the gloom of

the labyrinth; bazaars, roofed over, and fraught with infection, completely exclude the light from the desolate city. A few paltry shops expose nothing but wretchedness to view, and even these are frequently shut, from apprehension of the passage of a cadi. Not a creature is to be seen in the streets, nor a creature at the gates, except now and then a peasant gliding through the gloom, concealing under his garment the fruits of his labor, lest he should be robbed of his hard earnings by the rapacious soldier. Aside, in a corner, the Arab butcher is slaughtering some animal, suspended by the legs from a wall in ruins: from his haggard and ferocious look, and his bloody hands, you would rather suppose that he had been cutting the throat of a fellow creature than killing a lamb. The only noise heard from time to time in this *Deicide* city is the galloping of the steed of the desert: it is the janissary, who brings the head of the Bedouin, or returns from plundering the unhappy Fellah.

Amid this extraordinary desolation, cast your eyes between the former site of the Temple and Mount Sion: behold a petty tribe cut off from the rest of the inhabitants of the city. The particular objects of every species of degradation, these people bow their heads without murmuring; they endure every kind of insult without demanding justice; they sink beneath repeated blows without sighing; if their head be required, they present it to the scimitar. On the death of any member of this proscribed community, his companion goes at night, and inters him by stealth in the Valley of Jehoshaphat, in a shadow of Solomon's Temple. Enter the abodes of these people, you will find them, amidst the most abject wretchedness, instructing their children to read a mysterious book, which they, in their turn, will teach their offspring to read. What they did five thousand years ago, these people still continue to do. Seventeen times have they witnessed the destruction of Jerusalem, yet nothing can discourage them, nothing can prevent them from turning their faces towards Sion. To see the Jews scattered over the whole world, according to the word of God, must doubtless excite surprise: but to be struck with supernatural astonishment, you must view them at Jerusalem; you must behold these rightful masters of Judea living as slaves and strangers in their own country; you must behold them expecting, under all oppressions, a king who is to deliver them. Crushed by the cross that condemns them, and is planted on their heads, skulking near the Temple of which not one stone is left upon another, they continue in their deplorable state. The Persians, the Greeks, the Romans, are swept from the earth, and a petty tribe, whose origin preceded that of those great nations, still exists unmixed among the ruins of its native land. If any thing among nations wears the character of a miracle, that character, in my opinion, is here legibly impressed."

On the 26th the Party visited the church of the Holy Sepulchre and other places of interest, and went through St. Stephen's gate on the east side of the city to a point where, directly below them, was the Valley of Jehoshaphat and about a mile to the east, was the Mount of Olives.

On the 27th most of the Party started to the Dead Sea and were to return to Jerusalem on March 1st. They were to continue at Jerusalem till the 4th or 5th inst., then start for Damascus, Baalbeck, and Beirout, which latter place they expected to reach on the 22d inst. On reaching this point the Party will leave horseback and tent life for steamer and locomotive to Smyrna, Constantinople, Athens, and Trieste. They expect to arrive at this latter place about the middle of April.

CONFERENCE NOTICE.—The Durham and Newcastle Conference will be held in the Central Hall, Chapter Row, South Shields, on Sunday May 4th.

THE HEBREW EXODUS.

[CONCLUDED FROM PAGE 174.]

After staying a year in the region of Sinai the Hebrews in early summer set out on their march to Canaan. Their general route ran almost due northward from Sinai, which would bring them to Kadesh, upon the borders of the Promised Land. This march occupied about nine months, making two years from the time when they left Egypt. To these two years belong almost all the events recorded in the Pentateuch.

What took place at Kadesh is the key to the history of the eight-and-thirty years known as the "wanderings," in distinction from the two years of the "exodus," properly so called. Reaching the frontiers of Canaan, twelve scouts were sent on to spy out the land. After forty days these returned with glowing accounts of its fertility, but ten out of the twelve declared that the people were too strong to be successfully assailed. The Hebrews, especially the "mixed multitude," broke out into open mutiny. They proposed to set aside Moses, and choosing a new leader, to retrace their steps to Egypt. Then by a sudden revulsion of feeling they made a disorderly movement, were repulsed, and driven back. Moses could not but perceive that his people were not yet fitted for the conquest of Canaan. It must be reserved for another generation, who should be trained to discipline and military obedience. Meanwhile the active work of discipline was confided to the strong hands of Joshua. Of these thirty-eight years of wandering the census taken at its close furnishes an incident of great historical importance. The population had not increased: it had actually diminished several thousands, showing clearly that it was a period of great hardship.

Of the march to Canaan, and the conquest of that country, we can here touch but briefly. As a military movement it must certainly take place among the great marches of history. When all was ready Moses and Joshua asked permission of the Edomites to pass through their Territory, promising that the march should be a peaceful one. This was refused. The Hebrews might undoubtedly have forced their way; but, with rare forbearance, they respected the neutrality of Edom, and made a long detour, which led them back almost half-way down their long march from Sinai. Then avoiding the head of the eastern gulf of the Red Sea at Ezion-Geber, they rounded the territory of Edom, passed along its eastern boundary, and after striking fiercely at those who attempted to stay them, turned to the deep valley of the Jordan, crossing the river at the only point, even at this day, practicable for an army, and struck the land from the northeast instead of from the southwest, which would have been the straight line of approach. That the invasion was actually made from this direction is undisputed. Measuring approximately, but nearly enough for practical purposes, a march of 200 miles would have brought the Hebrews from Goshen to the heart of Canaan. Instead of this their journey from Rameses to Sinai, thence to Kadesh, back to Ezion-Geber, thence around Edom to Jerico, was not much less than 1,000 miles, not counting the migrations during the thirty-eight years of wandering.

Over most of this space the author of the "Desert of the Exodus" passed. Of it he gives by far the best account yet furnished. We can hardly anticipate a time when a more thorough and conscientious survey will be made. The general result is that in every essential point whereupon physical facts could be brought to bear upon the question the truthfulness of the old Hebrew records has

been confirmed. Nowhere, certainly, has it been weakened. Apart from its value as a record of adventure and observation, and this is by no means small, the work is of great historical worth.

In considering the questions involved we have most carefully left out of view all that pertains to the special divine origin claimed for the Hebrew records. We have not assumed that Moses was the author of them, or of any part of them. Supposing them to be, what no one will dispute, only early records, existing from times beyond which no history reaches, we think their verity confirmed in every point now capable of direct confirmation from a careful survey of physical facts still existent.

"It may be objected," says Mr. Palmer, "that as the Israelite host was miraculously guided 'by the Pillar of Cloud by day, and the Pillar of Fire by night,' we need not, or ought not, to argue from the probabilities suggested by the physical features of the country. To this I would answer that we are expressly told that 'God went before them by day in a pillar of cloud *to lead them the way*,' not to make for them a road, but to guide them in the best and easiest path, and we are therefore the more bound to take into consideration every thing which would give one road preference over another. The difficulty of providing water for the cattle by which they were accompanied has proved a great stumbling-block to many, but this Mr. Holland has considerably lessened by a novel and ingenious suggestion. He believes that, instead of being an incumbrance to the movements of the host, they were used as beasts of burden, and that, in addition to the camp furniture, each carried its own supply of water, sufficient for several days, in water-skins slung at its sides, precisely as Sir Samuel Baker found them doing at the present day in Abyssinia."

The question as to the miraculous events recorded is of an entirely different order. Those who hold that no such events can be proven by any human evidence, will, of course, disbelieve these. We believe their existence upon what appears to us adequate testimony. We believe them just as we believe that the earth is so many miles in diameter, and so many miles from the sun; just as we believe that in a certain year Columbus sailed across the Atlantic and found the New World. In no one of these cases have we, and in some of them we could not, if we would, thoroughly investigate the evidence. We believe the asserted facts upon testimony, just as we believe most things whereof we have no doubt.

THE LAST GREAT STRUGGLE.

(From the Deseret News.)

After the unexpected reverse decision of the Supreme Court fell upon the carpet-bag ringists in Utah like the grip of a terrier on the loins of a Thomas Felis, they lay flat and still on their backs, perfectly disappointed and discomfitted, and half dead through the suddenness and severity of the shock to their most sanguine expectations. After a time as they began to revive and again gather strength their ruling passion of plunder assumed to show itself once more. *En passant*, plunder is the word—it is a good word, justly expressing the grand aim of the ringists. On the convalescence of the "ring," the all-absorbing question was, "What is to be done?" The old policy of gross illegality through the courts could hardly be again followed. It was not quite safe and it was extremely unpromising to turn and twist and wrench and even defy and ignore the laws, at pleasure, according to the former custom. Repentance of past misdeeds never seemed to enter their case-hardened minds. Like a taurus at a bank, all they could think of was to tear and paw and bellow, and continue their belligerent demonstrations. The happy idea was soon suggested that the best way to work up another crusade was to secure special legislation, and in order

to make that move effective when secured, a "masterly inactivity" was resolved on in judicial matters, the chief exception being when activity could be made to harass the local judicial and executive organizations and nullify or dead-lock their operations. There was cunning if not sagacity in this, for such a nullifying course would convey the idea abroad that, in consequence of conflict of jurisdiction, neither the United States nor the Territorial authorities could do anything, and public sentiment, so excited, might demand that Congress should do something to straighten out matters in Utah, or the people, aggravated, goaded, and incensed at the impossibility of securing either judicial justice or judicial law, would be driven to the commission of some vengeful act and to take the law into their own hands, which would be a capital pretext for stringent repressive Congressional legislation, arbitrary if not absolute carpet-bag powers, Phil. Sheridan and troops and martial law, plunder by no means forgotten—the ringist's eye is always open for that. The spoils of honest citizens are the sweets of "ring" life. Without them ringism would not be worth a continental, not a single confederate shinplaster.

The "ring" went at it again with a will. They worked sedulously and persistently. Journeys to Washington, buttonholing of Representatives and Senators and even of the President ensued, dispatches and correspondence were prepared and forwarded to excite the official, congressional and public mind, juries here were refused, habeas corpusses flourished, law-defyers were encouraged and shielded, local authorities abused, defied and threatened, anti-"Mormon" lecturers itinerated east and west, firing the public heart against Utah, apostates wrote books, bill after bill, proscriptive and persecutive, was introduced to and pushed upon Congress, the fiery Claggett essayed to inflame the Federal, Legislative and Executive mind, Merritt assisted, some senators and representatives were "roped in," things looked decidedly breezy and favorable for the "ring," the session was hurrying on, no time to spare, the ides of March were near, "pile on the fuel," the fire crackled, made it seven times hotter, hotter and hotter still, the President is said to have visited Congress to fan the flames, and the end—was not yet. At the moment of expected success, there was a hitch in the progress of events vindictive. Congress slept over the matter, and the impression grew that such unprecedented, revolutionary, savage legislation, driven through at a furious breakneck gallop at the short sharp end of a brief session, at the beck and apparently for the benefit of a few carpet-baggers, was not exactly the thing for Congress to be pushed into. The desire for a commission, not of glib-tongued, plotting, selfish, small fry politicians, like Claggett, but of sober, sensible, sagacious, intelligent, honorable, far-seeing statesmen, outside of the maelstrom of current politics, and who have some regard for the reputation of the Federal Government and for the welfare of the country, is evidently increasing, and the expected consummation of the plans of the "ring" suffer, their last hope of early and ferocious Federal interference is passing away, their last fierce struggles to move heaven and earth against Utah are dying away ineffectively, nothing less than a miracle apparently can secure to them the victory they thought almost within their grasp, and Providence does not seem to be in a hurry to work miracles for the special purpose of hastening the accomplishment of their evil designs. Special legislation has not succeeded yet. In the language of one of the great lights and ornaments of their circle, we may condolingly say of the "ring," we are sorry for them, very sorry, but the "stars in their courses" do not seem to be fighting altogether in their favor.

Health is the foundation of the world's prosperity. Wealth is the result of the toils of health. A strong, enduring body is good capital to begin business with. A sound mind and good judgment add greatly to its value. Possessed of these, a man may earn a living, and enjoy it when earned.

NO GRAND JURY.

MR. WALKER WILL NOT OBEY THE LAW; BUT TREATS IT WITH "SILENT CONTEMPT."

Salt Lake City, Feb. 17, 1873.

Editors *Salt Lake Herald*.

The Hon. Z. Snow, the Attorney General of Utah Territory, being absent from the Territory of Utah, I, his representative, called on the clerk of the Third District Court of this Territory, requesting him to issue a venire for a grand jury, for the next March term of said court, and was informed by him that he could not issue the same.

I then officially addressed the following communication to him again, asking for a venire, for the reasons therein set forth:

Salt Lake City, Feb. 13, 1873.

William S. Walker,
Clerk Third District Court,
Territory of Utah.

Dear Sir—I wish to call your attention to the law passed Feb. 18, 1870, on page 126, Statutes of Utah, being an amendment to an act defining who are exempt from serving on juries, etc.; section 2 of which requires the clerk to issue a venire for a grand and petit jury thirty days before the sitting of the District Court. I would therefore ask that in compliance with that law, you issue a venire for a grand jury, directed to the Territorial Marshal for service. My reasons for making this request are:

First—The law makes it obligatory on you to do so.

Second—We have not had a grand jury now for more than a year, or since the September term, 1871, the March and September terms, 1872, having in the mean time been held, and no grand jury in attendance either time.

Third—Our jails are full to overflowing with persons accused of crime—which has in the last two years increased to an alarming extent—who are eating out the substance of the honest tax-payers, and who are entitled to a speedy trial, which cannot be granted them without the intervention of a grand jury.

Fourth—Many parties against whom indictments were found at the September term, 1871, of this court—the last grand jury in this district—were turned loose upon the community in consequence of the decision of the Supreme Court of the United States, in the Clinton-Engelbrecht case, reversing what had been done by the District Court prior to that time for more than one year.

Fifth—The thirty-day clause of the section referred to, being decided by the Superior Court of the Territory to be directory, the venire may be issued by you within less than thirty days prior to the sitting of the court.

Very respectfully, Z. Snow,
Attorney-General Utah Territory.
By E. D. Hoge, Deputy.

To this request the clerk made no answer whatever. When I again called on him in person, and asked what was his reply to the above communication, he said he did not know that he had any to make. I asked if he intended to treat it with silent contempt, and he answered that he did, and so far he has done so. I wish to lay these facts before the public, that the community at large may know that I, as the representative of the Attorney General, nor the Attorney General, have been remiss in the performance of duty and that all has been done that could be done by me to obtain a jury for the next March term of the District Court for the Third Judicial District.

Very respectfully,
E. D. Hoge.

—*Salt Lake Herald.*

"I respect," says Goethe, "the man who knows distinctly what he wishes. The greater part of all the mischief of the world comes from the fact that men do not sufficiently understand their own aims. They have undertaken to build a tower, and spend no more labor on the foundation than would be necessary to erect a hut.

UTAH NEWS.

The *Courier* published at Rutland, Vermont, gives the following :—

GRANT AND BRIGHAM.—All Mormondom is again in a turmoil, anticipating the bloodthirsty Sheridan and his troopers, or perhaps the entire available force of the United States army outside the brigades required to watch Captain Jack and his four-score braves. For it is with the military arm says the Boston *Post*, that the President now purposes to move against the contumacious polygamists, satisfied of the ill-success of all administration "policies" unsupported by bayonets. It is only too evident that the evil cannot be removed or destroyed by efforts themselves illegal and subversive of Constitutional rights. The President and his friends endeavored to suppress Brigham Young in a semi-judicial manner last year. Federal officers arrested the Prophet and half a dozen Elders, and the Federal courts undertook the business of trying their cases, until a definite stop was put to the proceeding by the decision of the Supreme Bench of the United States, that the interference was an illegal aggression. Judge McKean failed as utterly to overthrow Mormonism by the authority of the general government, as did Dr. Newman in confuting the wickedly shrewd Elder Orson Pratt in debate. Having vainly sent out representatives of the ecclesiastical and judicial departments of the Federal Government, the President is represented as anxious to test the military. It is evident, in all this business, that the Administration proceeds under the impression that the central power is omnipotent; and this mistake, although perfectly consistent with the President's conduct elsewhere, has caused our failure in Utah. The laws of the Territory, which Grant would "enforce" in the only way he knows by direct orders from headquarters at the White House, are so many bulwarks against his assaults. He came off discomfited in the attack through the Federal courts, and the same result will follow any attempt to solve the Mormon problem without reference to Constitutional rights. It requires a different method from that to which the President is accustomed. The enforcement of the laws of the Territory is already provided for, through local courts, and if the laws permit wrong in any way the evil is not to be overcome after the manner in which the Louisiana Legislature was coerced, or by the interference of any of the Executive departments of the Federal Government, but by legislation. Anxious as the whole nation is to see this polygamy removed, there are few willing to have it done through a further usurpation of central power.

The following appears in the *Alta California*:—

SALT LAKE, February 16th.—The alarm among business men here, and particularly Eastern, Western and foreign capitalists interested in mining, has been greatly increased by the evident determination to push hurried legislation for Utah upon partisan statements of the carpet-bag ring of political adventurers, and the receipt of the news of the President's special message has induced the immediate telegraphing to the President and Congress, of the lengthy refutation which was preparing, showing up the wilful misstatements, gross errors, and barefaced misquoting of the statutes, as given in the secretly-prepared and circulated memorial, signed by a score of interested gentlemen of the ring, and mentioned in the President's special message. This document was telegraphed to-day, with a long list of signatures of our leading bankers, merchants, mining agents and business men generally, and is a strong *expose* adopted in a public meeting, which, if given a hearing in Congress, can scarcely fail of attracting its attention. It closes with a vigorous remonstrance against unfriendly legislation, based upon false and prejudiced statements, and urges the appointment of a commission, empowered to visit Utah, and thoroughly investigate all causes of complaint.

The following are from the *Deseret News:*—

FLATTENING.—The religious crusade attempted to be inaugurated against the Latter-day Saints is having a most unsalutary effect upon business in this section. There is a general complaint among bankers, merchants and others that they scarcely ever saw such a tight time for money as the present. In fact there is every evidence of the existence of a feeling of insecurity among business circles, and numbers of men who have property at stake are not uttering blessings upon the heads of the infernal crew of carpet-baggers, played out politicians, religio-politico fanatics who are endeavoring to stir up strife.

THE NEW PAPER.—We have received copies of the *New Endowment*, the daily paper just started in this city, and of which Mr. W. J. Forbes is the editor. It is a seven column journal and is unexceptionably neat in point of typography, &c. Its articles, so far as we can judge from a casual perusal, evince considerable literary ability.

FESTIVE.—Two hundred persons regaled themselves, in the 1st Ward, Salt Lake City, on Feb. 22d, Washington's Birthday, a concert was held the same evening, at which about 400 were present, and a ball on Monday night, Feb. 24th,—all of which entertainments were very pleasant affairs.

The *Salt Lake Herald* gives the following:—

OBITUARY.—The many friends in this Territory of Major William Pitt will grieve to learn that he died yesterday morning, [Feb. 21st] from injuries received on Tuesday, [Feb. 18th.] On that day he was painting on the smoke stack of an engine house when he accidentally fell, striking on his head and left arm. On Wednesday he felt that he had received internal injury in the chest, yet on the following evening he appeared to be recovering, but sank toward yesterday morning, and expired at 8½ a.m. Major Pitt was born at Dymock, Gloucestershire, England, August 16, 1813, and was consequently in his 60th year. He was a genial-hearted man, a good citizen, a warm friend, a devoted husband and a loving father. He had long been associated with the Church of Jesus Christ of Latter-day Saints, was a leading musician in the days of Nauvoo, and few men have done more in this Territory to make melody for the many than did the deceased William Pitt, and his name will long have an abiding place among the old settlers of Utah and their children.

HABEAS CORPUSSED.—Henry Schlewson, the man who was held to the Probate Court by Judge Clinton, for committing a rape on the little girl Peterson, was, on Friday [Feb. 21st] taken out on *habeas corpus*, and held to answer to the Third District Court in $3,000 bonds.

GETTING SCARED!—Michigan must be getting badly scared over Utah affairs. Yesterday [Feb. 24th] she paid $60,000 for mining property here. But surely the "general" hasn't got there yet. When he visits the Peninsular State, go d by to any more money from that quarter for mining property in Utah. His influence is immense there, surely!

HOME AGAIN.—President Brigham Young got back Feb. 27th from St. George, where he has spent the winter. He enjoyed himself very much while absent, preaching frequently, visiting around, and passing a pleasant season in that genial climate. He is in good health and excellent spirits, and looking as well as he has done for years. He was accompanied on his trip north by Hon. Erastus Snow, Bishop L. D. Young, W. C. Staines, Esq., and others; and was met by a number of gentlemen as far south as they could get by rail for the snow. President Young and parties drove in carriages to the cars, and then came up to the city by rail.

PERSONAL.—On the 27th General Thos. L. Kane reached town, having returned from Southern Utah, where he has spent some time for the benefit of his health, which though better than when he left here, is still far from good. The general was accompanied by Mrs. Kane and family.